Registered No. 95 of 1876.

The Bombay Guardian.

VOL. XXII.—NEW SERIES.—No. 24. SATURDAY, AUGUST 12, 1876.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—LAST week we had the pleasure of recording account of a soirée given by the Young Men's ristian Association of Poona Our readers will e glad to know of the prosperity of the Associa- ion at Secunderabad and Hyderabad. A corres- pondent of the *Indian Statesman* says:

"It was my privilege to be present at the monthly meeting of the Young Men's Christian Association on Friday evening last, and to hear the Rev. S. Morley's delightful and suggestive lecture, 'A Page from the Book of Nature.' The 'black page,' as the Rev. ecturer facetiously styled it, was lighted up and made most radiant by a vivid description of interest- ng facts which were gathered on the spot by the ecturer himself, the said spot being none other than English coal mine. A multitude of thoughts re awakened in the mind as one listened, and I am re everyone hopes to have the pleasure of listening o the Rev. Mr. Morley again. I may mention that aptain Baber, of H.M.'s 3rd N. I., presided, in the navoidable absence of Colonel Cole. The pro- amme provided was a varied, and on the whole, a ll selected and entertaining one; and the excellent nner in which it was rendered by the young men, very satisfactory. The members of the Associa- n are to be congratulated on their success, and they erve the thanks of the community for their efforts nterest and improve the general Christian pub- ic."

—IN the same letter is the following, of interest S.S. workers:

"The anniversary meeting in connection with the E. Sunday School was held at Chudderghaut on sday evening last, and proved unusually interest- . All the children belonging to the school, with reat many of their friends and relations, assembled spacious pavilion erected for the occasion, taste- y decorated with banners and festoons. The or, the Rev. Mr. Robinson, presided, and address- were given by the Rev. Mr. Fitzpatrick, of the glish Church, the Rev. Mr. W. Campbell, and Mr. urtis, a missionary from Bombay. The singing by he children was certainly as good as that of any chool in South India; and the worthy precentor eserves great praise for the pains taken by him in eaching the children. The 'dental exercises' by he children during the intermission were very inter- sting. Full justice was done by them to the comes- ibles in the shape of cakes, sweetmeat &c. vided by teachers and friends; and one could help noticing that the 'big children' were by means idle. The school is in a flourishing condi- on, though but a year old. The teachers are an arnest working staff. Mr. Stanley Murray is the defatigable Superintendent."

—THE *Indian Evangelical Review* for July 1876 now before us. The first article is on the work the Biblical Translator in India, by Rev. Dr. enger, Calcutta. This is followed by articles on affilliation of Catholic and Protestant missions, reply to Rev. S. W. O'Neill in the previous mber; Rome's relation to the Bible; Gualior a mission field; the kingdom of Kashghar; the an Divorce Act and Native Christians; and ild-marriage among the people of India. The tes and intelligence are unusually full and teresting. Altogether, this is an interesting mber and deserving of a more extended notice n we can give at present.

—WE also acknowledge with thanks the receipt the *Indian Traveller's Guide* for August, pub- hed by the *Bombay Gazette*. Price eight annas.

—THE *Indian Statesman* of Tuesday has an article eaded "Religion Run Mad," in which is quoted e opinion of a California journal, that insanity is on the increase in New York since Messrs. Sankey and Moody began to preach there. There is also given a handbill, advertising the drama of the Day of Judgment, for the most part in Scriptural language.

Now this charge of madness against the devoted followers of the Lord is no new one, being at least as old as Lot and Noah, if not Enoch and Abel. It was a good thing there were no lunatic asylums in the time of the Savior, else, no doubt, he would have been confined in one. In the beginning of Paul's defence before Agrippa he gives somewhat of his state before he was converted. "And being exceedingly mad against them I persecuted them even unto strange cities." At the conclusion, "Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." But he said, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." The persistent rebel against God and persecutor of his people is mad, but the enthusiastic, self-denying follower of the despised Nazarene is not mad, most noble *Statesman*. While Jesus Christ is the same yesterday, to-day and forever, so is human nature, except by his grace.

—WE have received a number of copies of the following reply of a gentleman to the Secretary of the Bishop Milman Memorial Fund. It will no doubt receive a hearty response from many a Protestant layman's heart. It explains itself:

"I have the honor to acknowledge receipt of your letter of 13th ultimo, inviting me to become a member of the committee for collecting subscriptions towards the support of a new bishopric in North India, in memory of the late Bishop Milman.

That Dr. Milman was an energetic philanthropist is a simple fact known to all men; and I should with pleasure join any committee for the purpose of testifying in a fitting way our appreciation of the benefits he thereby rendered to society.

But in the present proposal there are two other questions on which there will be much difference of opinion—

1*st*.—As a bishop of the Protestant Church of England, did the deceased promulgate and support sound views—was he known to all men as a true Protestant? Does he merit to be specially held up to public regard as a bishop whom a Protestant laity delight to honour, and whom they wish his successors to imitate?

As a simple Protestant layman I am compelled in truth to say most emphatically, No. I pray God to permit as leaders of the Church of Christ no more Bishop Milmans.

2*nd*.—Is a new bishopric the most appropriate form for the memorial to assume? Is it an object in which all admirers of the late Dr. Milman can unite?

A bishop is, or should be, a leader of great influence in religious questions.

The opinions and conduct of a bishop are no trifling matters—they frequently sway for good or for ill, a large number of people.

When we are asked to subscribe towards a statue to the memory of any one, we are certain (if we approve the past conduct of the deceased) that at any rate no harm can come of the use made of our mites. Can we have any such assurance regarding the future conduct of a yet unknown prelate?

The last vacancies at Calcutta, Ceylon, and Bombay have *all* been filled by men holding unprotestant views.

Every person to whom the vacant see at Calcutta has been offered is reported to hold the same opinions.

It seems to be the Marquis of Salisbury's settled plan to appoint none other.

The very strong probability, therefore, amounting almost to a certainty, is that if a new bishop has to be appointed, the nominee will be a holder and propagator of unprotestant doctrine,

Is it rational, honest, or right for members of a Protestant Church to subscribe towards such an object?

Are the true followers of our Lord, who desire to worship him in spirit and in truth, and not in form and ceremony and gorgeous ritual, justified in acquiescing in the perpetually compromising cry, 'Peace, peace, when there is no peace?'

There is one thing more valuable than peace, and that is, truth.

Is truth, then, for the sake of peace, to be sacrificed to the empty cry of "Union"—union with those with whom we do not agree?

How long will our Bishop and the evangelical clergy who are of his opinion, continue to permit to be assumed publicly what they know distinctly to be false, that the Church of England is an undivided body?

Why are the evangelical laity to be asked by the Bishop to work in unison with those who contemn the term Protestant, who now no longer covertly and jesuitically, but with shameless audacity, proclaim their preference for the very opposite to all that Protestants hold dear, their regard and affection for that "elder sister," the Church of Rome that murdered Latimer, Ridley and Cranmer?

Is it honest any longer to pretend that there is no disunion in the established Church of England?

Is it honest to pretend that there are not two hostile camps? Or that they can or ought to work in unison?

Is it not a simple fact that there is now among the bishops and ministers of the Church of Eng and a large body of men who will not feel offended at being termed anti-Protestants, and not a few proud of distinctly avowing themselves Romanizers—men who, while for the present tenacious of being nominally considered members of the Church of England, are now openly in the light of day working, as they did twenty years ago in the dark, to destroy the true spiritual vitality of the Protestant Church of England, and lead its congregations by a way they think not, by imperceptible steps from day to day, to accept baptismal regeneration, transubstantiation, priestly confession and absolution &c., and to ignore those great Christ-given truths so dear to our fathers, till they become Papists, and prefer the Pope's dogmas to the words of Jesus Christ? The ministry of Dr. Milman, though in many respects admirable, identified him with those impugners rather than the upholders of the grand principles of the reformation from popery; and such a testimonial as it is now sought to raise to his memory will assuredly be regarded by multitudes as an expression of sympathy or at least contentment with such views.

Is it worthy of his position, for a leader in the Church, to invite those among the Protestant laity whom he knows to hold the truth, to put their necks, or the necks of their brethren, under the yoke prepared for them by those who hate that truth?

If honesty and plain truth are commendable in the ordinary matters of life, are they not required when our religious opinions and conduct are the matters concerned. Then, pardon my plain speaking.

No observant man is unaware of two main facts, viz.

1.—That the present Romeward movement in the Church of England is due entirely to the clergy.

2.—That the reason why they have been so successful, the reason why the lay objection and opposition to this dishonest movement have been of so little avail, is that the large majority of the bishops have favoured the movement and deserve the application to them of the scathing words of the Prophets—"They have healed the hurt of the daughter of my people slightly, saying, Peace peace, when there is no peace," "Thus saith the Lord God: behold, I am against the shepherds: and will require my flock at their hand, and cause them to cease feeding the flock; neither shall the shepherds feed themselves any more."

Paralyzed by the defection of their leaders, the laity have great difficulty in stemming the pertinacious current towards Rome.

Unless, therefore, the Bishop has become *content*

with the daily increasing success of this vast current that is causing so many to glide unconsciously on towards that Church that dishonours Christ and martyrs His followers, I would with much regard and affection most earnestly entreat of him utterly to separate himself from those with whom it is well known that he has in truth no sympathy; and not consent to be a simple pacifier between disputants contending over the long-condemned mummeries of Rome, which they now presume again to introduce within our Protestant Church; but frankly to *lead* the flock entrusted to him and possibly by God's mercy somewhat check the progress of that powerful body that is now sweeping so many of the congregations of the Church towards Rome, and driving others to dissent: a body that unless it can be bluntly and thoroughly eliminated and sent by themselves to their own loved goal, Rome, will *in a very short* time cause the complete disruption of what has hitherto been the Protestant Established Church of England. To some my language may seem extreme and uncalled for.

But to such I say, Spare from the bustle of business and amusement *one week* for the study of contemporaneous religious life, the speeches, writings and acts of these Romanizers paid from Protestant tithes, the changes that have gradually taken place in the very churches in which they themselves worship, the meaning and tendency of those changes, leading up by trifling steps away from the simple crucified Redeemer, to candles, altars, the worship of the Mass and of Mary—and let them *then* say whether, *if we are ever to be in earnest about anything*, it is not time to be in earnest now for the preservation of the Church of England and of our national Protestantism, and on the simple question of distinguishing friend from foe.

The enemy has stolen a very long march on us in England in having church collections made *jointly* for the Church Mission and Propagation Societies. Thus assuming what they know to be untrue, viz. that the two societies are *equally* Protestant, and the differences between them *unimportant*.

They seek to do the same here in the present proposal for a joint collection for a bishopric—and thus, for want of knowledge of their real ends, numbers may unawares be led to assist a movement which, if the Bishop exposed it, they would at once recognize and would not think of countenancing.

To yourself and the Bishop I make no defence for the strength of the terms employed. I have neither mentioned, nor have I in my thoughts, any particular persons, but concerning the party, the body of men of whom I write, as judged by the acts and words of their recognized representatives, not the half, as you are well aware, has been referred to.

In conclusion, I may briefly say that, if His Lordship can ensure the future Bishop's being a sound Protestant with views like his own, I shall be happy to subscribe and to be a member of a collecting committee, but otherwise I am of opinion that the cause of true Christianity will fare better without an addition to the number of bishops.

I remain yours very truly, A Member of the Protestant Established Church of England.

The Bombay Guardian.

SATURDAY, AUGUST 12, 1876.

CASTING DOWN IMAGINATIONS. VI.

The imagination is a very wonderful faculty, and one in the exercise of which man greatly delights. But they make the great mistake of suffering it to be a guide, instead of subjecting it to guidance. The imagination calls into a kind of existence that which is not, and pleases itself in calling into this semblance of existence such things as fall in with the natural bent of the mind. Imagination ministers to desire by bodying forth those objects which the mind desires, or which harmonize with this prevailing tone of the mind; imagination makes these creations to appear in some sense real. In a mind that is not subject to the will of God, these creations of the imagination are used to disparage the realities of God, the things that are really set before us by God. Fiction is made to appear more beautiful and more excellent, than the realities which God has provided: and man's sinful and self-willed nature is very much offended because God will not withdraw his realities and allow man's fancies to be made real in their stead. The fundamental principle in religion should be faith; by this we are to apprehend the things which God *hath* prepared for them that put their trust in him; and under the guidance of faith, imagination would have a very important part to play, in enabling us to enter into the realization of the objects of faith. Like the worker of Gobelin tapestry who has a picture before him which he has to reproduce in his tapestry, and who does everything with reference to the model before him; so imagination, subject to faith, reproduces to the mind the pictures brought before us by faith. But men think that imagination is stripped of her most glorious prerogatives when she is thus made subject to faith. She wishes to create, and when she finds that her creations refuse to become real, she is offended and blames the Governor of the Universe, who imprisons man in the dull stern realities of life, instead of allowing him to create a world for himself.

In certain instances God has allowed men to see the realization of their imaginations, and then it has become evident that these creations of the fancy, so far from contributing to the happiness of their authors, are simply a curse to them.

What are the mythologies of men, but the product of their bewildered imaginations? They did not like to retain God in their knowledge; they saw no beauty in the prizes that God offered; his heaven had no attraction for them. They would make something better. They would avail themselves of imagination and make a heaven for themselves, and they would people this heaven with divinities; and to each of these divinities they would give a history; and they would familiarize their minds with these until they all should appear real. Of course these heavens of idolaters have a certain correspondence with the predominant tastes and dispositions of the mind. The gods and goddesses are simply men and women, with more power than men and women have. Baffled by the restrictions which God has laid upon men, hindering them from carrying fully out the evil desires reigning within, they compensate themselves in a measure by imagining deities who are not under these restrictions.

The modern novel takes in a measure the place of mythology. Instead of filling heaven with gods and goddesses, the modern novelist brings them down to earth and makes them members of existing society; so that instead of worshipping the creations of his fancy, the modern visionary seeks to find the deity in himself. These novels fascinate the minds of readers, by picturing the unreal or the unrealized as more beautiful and excellent than the real, and as being almost within reach, so that by some turn of the wheel of fortune, the reader may himself become the favoured hero, and experience the triumphs which now glow in the page before him.

The Gospel makes war upon these imaginations and these exaltations of humanity. These high things of fiction exalt themselves against the knowledge of God. The Son of God came from heaven to show us the true life which God designs for us; and men behold with dismay this life of humiliation and suffering terminating at the cross. So, they exclaim, this is all that our heavenly Father can give us! this is the best that he can do for us! to be despised and rejected of men, endure the contradiction of sinners, be numbered with transgressors and crucified as a felon! How infinitely better the life that our imagination pictures to us. How much more grandly could we do for ourselves, if we only had power to get our ideals realized! Yes, but dear friends, you have not the power. Your beautiful pictures are painted on vapour, and when you seek to clutch this vapour, it dissolves, and your feet slide, and you are dashed down, down into a frightful abyss. But the life that God offers you, does not terminate at the cross. If we die with Christ, we will ascend with him, far above all principality and power and might, to the throne of omnipotence, and on that throne, forever and forever, we shall see around us a thousandfold more than the heart of man ever conceived.

It is not a light thing that you should calumniate God by turning from his offers, to your own imaginations, and thus make it appear that you could, with a little more power, do vastly better for yourself, than God can do for you? Could there be a more outrageous insult offered to the Majesty of heaven, than that which you habitually offer by turning with delight from his Gospel to the fictitious scenes of the modern novel, to the elysium of the poet, or to the reveries of your own fancy?

LOVE IDENTIFIED. XI.

Beareth all things.

God is love. God was manifest in the flesh Love was manifest in the flesh. Love is Christ As love manifested itself in Christ, so it manifests itself in his followers. Love in Christ, suffered long and continued to be kind. The unbelief and hardness of heart of his disciples caused him to exclaim, How long shall I be with you and suffer you? It is a consolation to a teacher when he finds that his pupils are getting hold of some of his teachings; but it really seemed as though it was impossible for the disciples of the Saviour to grasp his simplest instructions. He could not remain a night away, upon the Mount of Transfiguration, but what they fell away into the old unbelieving helplessness. Yet he continued kind, and having loved his own that were in the world, he loved them unto the end. The Lord Jesus *envied* no man, though often he had not where to lay his head. He *vaunted not* himself, and during the many years of his abode in Nazareth, before his baptism, he told nobody of the divine power and wisdom that were hidden in him, but was content to be reckoned simply as the son of the carpenter. He received from heaven such attestations as no man had ever before received; but so far from being *puffed up*, he endured the contradiction of sinners and washed the feet of his disciples. No one ever saw anything *unseemly* in his conduct; when he cast out the money-changers from the temple, the consciences of all witnessed that such an expulsion was fitting. Men savour the things that be of man more than those that be of God, and the requirements of society have more authority than those of God; but Jesus had a consuming zeal for the honour of God and for the beauty of holiness in the temple, and thought little of shocking the prejudices of men when these were arrayed against the truth. He *sought not his own* honour, comfort or advantage. When Satan showed him the kingdoms of the world and the glory of them, the strength of the temptation lay not in the offer of power, but in the thought that by accommodating himself to the Jewish expectation of a temporal Messiah, he might secure the confidence of the people and be able to bless them. The sad alternative was the destruction of Jerusalem and the dispersion of the Jews. But he would not seek his own way of blessing mankind, even. He was *not easily provoked*. The Jews often set themselves purposely to provoke him, and accused him of being in a league with Satan to overthrow true religion; but they failed, even when stripes were laid on them. He *thought no evil* of men. He loved the young man who was so sure that he had kept all the commandments, and his last word to Judas was 'Friend;' 'Friend, wherefore art thou come?' He *rejoiced not in iniquity*; he healed the ear of Malchus and would not excuse even the act of Peter in smiting an enemy. He *rejoiced in the truth* and brought it forth even when he knew it would evoke the wildest demonstrations of rage. He *bore all things*, even the hardness of heart that made his apostles sleep at the very time that the enemy was on the way to seize him. A very little ingratitude on the part of those we have been trying to help, suffices to extinguish the flame of love in the hearts of most would-be benefactors. Year after year Jesus endured the contradiction of sinners, and the most horrible calumnies. He was as a lamb led to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Not merely did he bear all things, but love in him bore all things: that is, love survived all these terrific assaults made upon it. Men conspired together

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

saying, We will teach you to love us, we will scourge that love out of you; we will behave with such cruelty, we will make ourselves so vile, that it will be impossible for you to continue to cherish the slightest feeling of interest in a race so devotedly attached to the god of this world. We will show how unswerving we are in our loyalty to him whose works you wish to destroy. You would have our confidence; we will effectually disabuse your mind of all hope of ever obtaining it. Who ever heard of a man's obtaining the confidence and love of those who spat upon him, smote him, derided him, scourged him, and crucified him between thieves? You would have us for your disciples? Ah, we will put a few nails into your body that shall effectually and forever drive out that absurd expectation.—Yet love in Christ bore all things; nothing could extinguish this flame. Before the cross he had an exhibition of the tremendous power of the god of this world over the hearts of men, and as he looked down the ages, he saw that the same spirit of opposition would continue to dwell in men, persecuting his holiest followers to the most bitter death; but love triumphed, and the last breath of the Saviour was spent in praying for a blessing upon his enemies. Ascending up on high, the first use he made of his resurrection power was to pour out his spirit upon these very enemies and make them the children of God.

He is our example. We learn of him what love is. The love that dwelt in him dwells in us; for if any man have not the spirit of Christ he is none of his. If we are without this love, we show that we have not learned of him, that is, we are not his disciples; a disciple is a learner. The apostles bore all things. Paul says, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world and the offscouring of all things." Men did their best to kill the heavenly love that dwelt in these men, but in vain. Love in them survived all the assaults that the utmost malignity of man could make upon it. Has divine love got entangled in the corruption of the world and participated in the fall of man, so that in these modern times she cannot be expected to shine forth so illustriously as in the ancient days? Away with the thought; it were blasphemy. But love and self-love cannot sit on the same throne. Self must be crucified with Christ, and we must believe that the very love that dwelt in Jesus is ready to dwell in us. Men are talking in these days about our having got beyond the Gospel; it belongs to the past, they say, not to an age so progressive as this. Why do they talk thus? Because we do not silence them, by showing that the spirit of God, the spirit of love, is as powerful in us as it was in the ancient disciples. We are to bear all things; not all imaginary things—not stoning, or death at the stake, if these things be not appointed us; but the outlawry of society, the smile of derision, the contemptuous phrases in which men express their judgment of us; the ingratitude and hostility of those we have been trying to do good to.

THE NEW CREATION.

"The sculptor, though persuaded that he will not rival Praxiteles, will hew out the marble still, and seek to be as near the model as possible. Just so the Christian man; though he feels he can never mount to the heights of complete excellence, and though he perceives that he never can on earth become the exact image of Christ, still holds the Saviour's example before him, and measures his own deficiencies by the distance between himself and Jesus."

Many excellent Christian writers have dwelt upon the obligation here pointed out. Almost everybody has read "The Imitation of Christ," and there is little doubt that it has been useful to many. There is, however, another way of looking at the matter, which is likely to be still more helpful. Instead of comparing the Christian to an artist who endeavours to bring forth from the marble the best imitation he can of a masterpiece of Praxiteles, or to exhibit on his own canvas as good a copy as he can of one of Raphael's works, let man be the material and Christ the divine artist, so to speak, reproducing in his different saints on earth his own image. This is a perfectly Scriptural way of looking at the matter:—

"Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Now we who hath wrought us for the self-same thing is God."

"Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."

"The Lord that made thee."

"I have formed thee; thou art my servant."

"The Lord that created thee, O Jacob, and he that formed thee, oh Israel."

"Even everyone that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him."

"This people have I formed for myself; they shall show forth my praise."

"The new man, which after God is created in righteousness and true holiness."

"If any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new."

"Changed into the same image from glory to glory, even as by the Spirit of the Lord."

In all these and many other passages our attention is directed to God as the author of the new creation. Let no one say that it is a distinction without a difference; that God and man co-operate in the matter of redemption, and that while we look to him, our responsibility relates to our own work, which must demand our chief attention. We are satisfied that there is a fundamental difference; and that it is most important that we should constantly cherish the idea that God is the spiritual Sculptor who is engaged in glorifying his Son by reproducing images of his beloved Son in the followers of Jesus. For if our minds are governed by the sentiment expressed in the words quoted at the beginning of this article, the question will relate to what we can do. "He never *can* on earth become the exact image of Christ." Here, it is a question of the believer's ability; he can this and he cannot that. So far as we have observed, this reference to our own ability is just the thing that hinders the consummation of the desired end. "He that said, Let there be light and there was light, hath shined in our hearts to reproduce by a spiritual photography the image of Christ. A greater than Praxiteles is here, and hope springs exultant in the heart.

"I am no more in the world, but these are in the world. I pray that thou shouldst keep them from the evil. Sanctify them through thy truth. I am glorified in them."

Yes, the question relates to the doing of God. The new creation is to glorify him because it is his latest, grandest work. We are to believe that God is willing to bring us into conformity with the image of his Son. This is the same as saying, that he is willing to have his will done in us. This is the will of God, even our sanctification. We are to believe that God is intent upon seeing the works of the devil destroyed in us, and the mind of Christ formed in us. The power is his. And what is our work? This is the work of God (approved of God), that ye believe on him whom he hath sent. Unbelief bars out the power of God, and the Sculptor's chisel smites only a block of iron instead of a block of marble. Faith furnishes the condition upon which the power of God accomplishes its work in us. This is the victory which overcometh the world, even our faith. It is of faith, that it might be by grace. And it is faith all the way along, that saves. In Christ we have all things that pertain to life and godliness. We can do all through Christ. The strength of Christ takes the place of our own strength. Faith shows us our own nothingness, and does not then mock us by requiring us to make ourselves like Christ, but shows us that the same divine Spirit that dwelt in him, is available for us. Jesus said, "I can of mine own self do nothing; the Father that dwelleth in me, He doeth the works." His prayer (John xvii) shows that he makes over to us all the advantages that belonged to him in the days of his flesh, and obtains for us the same loving presence of the Father that accompanied him.

In works like "The Imitation of Christ," a righteousness seems to be made (unwittingly) of the sorrow which the believer feels because he is not better able to approximate to the standard before him. But God is showing many in these days that the discovery of our inability and depravity is just an occasion for the discovery of the all-sufficiency of Christ's grace. And Paul understands by grace, the power of God brought to the aid of the self-dispairing believer and working mightily in him.

"By the grace of God I am what I am: and his grace bestowed on me was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

BIBLE BIRDS.

II.

In our last we noticed Noah's desire to be better informed in regard to the condition of things outside, and his sending forth the raven as an expression of that desire. While we should naturally expect Noah, strong in faith as he was, to wait for the indication of the Lord's will, we certainly cannot condemn him for these measures which the record tells us he took. God uses man as far as man can be used, and He expects man to use the powers of reflection and judgment with which he has been endowed. God only uses extraordinary means as far as is absolutely necessary. The rained manna followed the children of Israel through all their wanderings, until Canaan was reached. The daily showers then ceased, for they had means at command to supply their wants, and there was no need of miracles. Besides, it is very clear that Noah was not over-anxious about the matter, from the regular intervals which he allowed to elapse between the several despatches of messengers. Noah evidently had no desire to run before God, but considered it incumbent upon him to use all legitimate means at his command to ascertain the truth regarding facts of importance. We saw how he sent forth the raven—and the result. Perhaps this incident suggests the Spanish proverb we remember having met with—"*Bring up a raven, and it will pick out your eyes.*" Here the raven serves as an emblem of ingratitude. We have a kindred proverb in our own language, "*Place a viper in your bosom; when warm, it will sting you.*" Is it not melancholy to see the thousands who nurse, at great expense of money and health, the serpent that biteth, the adder that stingeth, the soul to death eternal? Truly, "there is a way that seemeth right unto man; but the end thereof are the ways of death!"

Unsuccessful with the raven, Noah selected a bird of an altogether different species—he sent forth a Dove, after an interval of seven days, as the narrative leads us to believe. Finding "no rest for the sole of her foot," she soon returned to the shelter of the ark. How suggestive! How little there is in the sin-deluged world to afford satisfaction to that heart in which Jesus reigns—to the believer who abides in the true Vine. On the other hand, we are painfully conscious of the fact that the world offers many resting-places to believers who, weak in faith, not only stand to rest, but alas! permanently abide in them. It would seem to be the life-object of some to find out how much they can have of the world, and yet retain a hold on salvation—to devise a scheme whereby God and mammon may be served together without endangering the soul's final salvation. How delightful if a platform could only be constructed by a joint committee of carpenters from the Church and the world, upon which the two could meet amicably, clasp hands, and intermingle without objection from the Eternal Word. Two young men whom I know, kept house together. One liked hot curry: the other did not. Here was a difficulty; how was it to be obviated?—in this way:—They agreed that they would meet half-way; one was to eat it a little hotter, the other a little less hot than usual, and so by this simple device, the palates of both were suited. This is something like the compact, unspoken though it may be, which, to a sad extent, exists between many professing Christians and the world. "You come down a little, you relax your strictness somewhat, be less scrupulous, and I will meet you—I will leave aside the grosser forms of sin and vice. Then, in our modified garbs, it will be difficult to distinguish us apart; and we shall abide together in peace, none daring to molest or make us afraid." This is the proposition made by the world to the Church in a hundred forms, and we know in how many instances it has been, and is, shamefully acceded

to. We are familiar, too, with many of the specious arguments by which even professing believers seek to defend this commingling of what are as opposite to each other as day and night; as if God could be bribed to overlook positive disobedience by any argument whatever. Saul thought that a few sacrifices would atone for his disobedience in sparing Agag, with some of the sleep and oxen; but his rejectal from being king showed him that obedience "is better than sacrifice, and to hearken than the fat of rams." By pleading that if we mix more with the world in its pleasures and amusements, we shall be better able to exert a good influence, we place ourselves in Saul's position exactly. Obedience is the first requirement, and any attempt to exert an influence not based upon this, is sure to end disastrously. No influence whatever can atone for disobedience to the command, "Have no fellowship with the unfruitful works of darkness." The Word of God teaches us emphatically, that there is no resting-place for his believing children in the world. Only in Jesus can rest and peace be found. The experiences of thousands afford ample evidence of the truth of our Lord's assertion, that "*no man can serve two masters.*" Reader, are you trying to effect the impossible? Are you attempting to do what the Son of man said no human being can do? Beware! "Know ye not that the friendship of the world is enmity with God?" "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

REQUEST FOR PRAYER.

The Lord's people are earnestly requested to supplicate Him for *rain* for those parts of India where it is wanted. In portions of the Madras Presidency, at any rate, it is very urgently required.

Matthew v. 45.

Epitome of News.

Saturday, August 5.

—*Bombay Educational Record:* "We understand that in all probability the Rev. Messrs. Stothert and Hamilton, and Profs. Peterson and Kirkham, will examine in English at the next matriculation examination to be held in November."

—The Rev. Dr. Jardine, formerly of Bombay, but now Principal of the Free Church Mission College at Calcutta, has written a series of eighteen letters, addressed to the English-speaking young men of India, on the subject of religion. Dr. Jardine is the author of "The Psychology of Cognition," and is well known for his wide and accurate acquaintance with both European and Hindu philosophy. We may anticipate, therefore, that this series of letters will be unusally able and instructive. The subscription for a single copy of the full series will be 8as., reductions being made for larger numbers. Dr. Jardine's address is 19, Cornwallis Square, Calcutta.

—It is said that Professor Whitney, the American Sanskritist, intends to visit India to prosecute researches in connection with a philological work on Aryan affinities.

—*Times of India:* "The *Hindu Patriot*, in approving of the conduct of the Viceroy and Governor-General in the case of Regina *vs.* Fuller, recounts the following story which, we think, is not generally known:—'We are told that the Town Major of Fort William had many years ago issued an order that no one should go into the fort with a dog without a pass from him. A young civilian serving in Alipore had occasion to see a friend, and went into the fort with a dog in his buggy. The sentry on duty stopped him and demanded the pass for the dog, but the haughty civilian felt insulted, and gave the sentry a cut with his whip. He, however, threw his card at the sentry, who took it to the Town Major, who in his turn handed up the civilian to Lord Ellenborough, the then Governor-General. His Lordship was highly incensed at the conduct of the civilian; and summoned him to his presence, and made him go and deliver a written apology to the sentry. And this was done!'"

—Dr. D. G. F. Macdonald writes: "I beg to invoke the powerful aid of the press to dispel the silly delusion that a person bitten by a dog will die of hydrophobia, should the animal go mad afterwards. Many persons of nervous temperament have actually died of this fear alone, whilst a lamentable amount of ignorance on the subject is still allowed to grow up. When a dog bites he is instantly suspected of madness, although not one in a thousand of the offenders is rabid; consequently numbers of our canine friends are cruelly sacrificed in mere panic. Moreover, hundreds of our superstitious fellow-creatures, once bitten, live in horrible suspense, believing that they must die of the dreadful malady. Now the bite of a sound dog is no more fatal than the scratch of a child. Furthermore, a competent authority states that even when rabid dogs bite, only one case out of twenty-nine is followed by hydrophobia."

—Prayers for Sultan Murad. Yesterday, being Friday, a large congregation of Mahomedans, more than the usual number, assembled at the Jooma Musjid, and after the sermon and prayers were over, the priest prayed for the recovery of Sultan Murad, in the Arabic language, and the people cried aloud, "Amen, amen," at the end of every sentence, and blessings were offered.

—The Tramway Company. During the past month the Tramway Company had issued tickets at half price to the various schools in Bombay. This arrangement will, it is stated, be broken through, because some of the ticketholders having been detected by the company's agents in selling tickets to the general public at reduced prices, thus causing the company to suffer loss.

Monday, August 7.

—*Bombay Gazette:* "The Government of Western Australia is not disposed to accept labour imported from India at Government expense; so that the outlet for unemployed Europeans in India is not to be found in exporting them to Australia, unless such persons like to go out at their own risk. We read that the classes of men mostly wanted, are said to be ploughmen, general farm labourers, carpenters and joiners, blacksmiths and wheelwrights, and the rates of wages are appended. Carpenters, masons, printers, blacksmiths, gardeners, and saddlers earn from 7*s.* to 10*s.* per diem; boat builders 8*s.* to 10*s.* Tailors and shoe-makers are paid by piece-work, coach-builders and painters earn 7*s.* to 10*s.* per day, and navvies 7*s.* a day. The regulations by which the waste lands may be obtained, have been revised, and are fully set forth in the pamphlet forwarded by the Colonial Secretary, from whom copies may be obtained."

—The following letter from the Bishop of Bombay was read from the pulpit in the Cathedral at the evening service yesterday. The Bishop, the Rev. Mr. Lewis, who preached the sermon, told the congregation, left it to the discretion of the clergy to read the letter or not, as they might think proper. The letter was read and caused surprise that the Bishop should have thought it desirable to notice, in this very formal and prominent manner, the dispute which has begun in the diocese of Colombo, but which does not threaten to extend just yet any further. But the question of authority is one, apparently, that will not wait for the course of events.

Revd. and Dear Sir,—The unhappy difficulties which have arisen between my brother of Colombo and the missionaries of the Church Missonary Society in Ceylon, appear to me to be of sufficient importance to make it advisable that I should ask for the special prayers of the clergy that God may bring them to a happy issue. Any permanent breach between the Society and a single Bishop of the Church, would be so deplorable an event, that we might well unite our prayers to avert such a calamity. But in the present instance the principle which is at stake in the controversy, seems to me to be so vital, that a formal wrong decision upon it might cause evils which would not be confined to a single diocese or province. Of the details of this unhappy division I say nothing. The principle that every bishop must be referred to by all the clergy of his diocese as having a right to some control over all church-workers, is one which must be firmly maintained. At the same time I cannot conceal from myself that the church in times past has so delegated her missionary work into the hands of voluntary societies, that she is bound to exercise great caution and to show most tender consideration in requiring, through her bishops, the concessions of her unquestionable right.

May I therefore beg of you to be diligent in praying to Almighty God that he will be pleased to avert any ultimate ill consequences which might flow from the present difficulty, and so to overrule the counsels both of the bishops and of the Church Missionary Society, that no demand may be put forward on either side which might lead to fresh complications and embroil other dioceses. If you think it desirable to read this letter in the face of your congregation and ask them to join in this prayer, I shall be very glad that you should do so.—I am yours faithfully in Christ—Louis George, Bishop of Bombay.—Poona, August 1st, 1876.

—A few Sundays ago the Chaplain at Lucknow, the *Indian Standard* tells us, prayed for rain. His prayer has been granted. He also prayed for a bishop, but that blessed boon is as yet denied. Yesterday evening the pastor in Byculla Church read a letter from the Bishop of Bombay [which we publish above], who requested prayers on behalf of the Bishop of Colombo. Dr. Copleston will probably be glad to do as much for Bishop Mylne, who is at present "coaching" a boating team in Poona with great success.

—The Goa paper gives an account of disastrous floods that have taken place in several localities in Goa, especially in the low-lying tracts on the borders of the river of Chapora. The villages of Nadora, Revora, Colvalle, Camorlim, Oxel, and Siolim, lying on the bank of the river, have suffered considerable damage in house property, loss of life and extensive destruction of crops. Dead bodies of human beings were floating down the river, and with them were seen teams of bullocks supposed to have been carried away by the currents from British territory. Among the [illegible], two children were seen embracing each other, and a cradle was found which contained the dead body of a child. Along with large trunks of trees that were floating, there was a quantity of furniture which the fishermen were endeavouring to save, and some of the boxes they had secured were found to contain money and gold ornaments. At Colvalle the whole of the hamlets of the fishermen were totally wrecked, and at Camorlim thirty-six houses have shared the same fate. Four days previous to the 25th July, the rain was falling in torrents, and the water, on that day, had risen to an unprecendented height. A funeral at Camorlim had to be conveyed by a boat, it being impossible to wade through the flood. The palace of the Governor at Pangin, and the seminary at Rachol, have not escaped injury from the results of the heavy rains.

Tuesday, August 8.

—*Lucknow Witness:* "The constantly increasing average in the duration of human life, is one of the best signs that in physical things at least the race is moving forward and not back. That this increase is a fact, there is no reason to doubt. The exigencies of the life insurance business make the collection of statistics on this subject the special care of many interested and enterprising parties, while social philosophers, physicians, and Government officers of various kinds, push their investigations in the same direction, and bring out the same results. The earliest trustworthy tables show an average duration of life in the best parts of Europe, some generations since, of little more than a score of years; later reports showed an average of about forty-one—in the healthiest parts of the country about fifty. The figures are still rising, as different maladies are eliminated or abated by the growth of medical science; and they ought to go on, the best physiologists tell us, *until the average of human life is one hundred years.* In the rest of the animal creation the period of life is, as a rule, five times that of the period of growth. It should be the same in the case of man, but, certainly, will not, until the race becomes more virtuous, be given to devastating war, and the far worse devastation of intoxicating drinks.

—The American papers just to hand make considerable mention of a feat in railroading there which is in some respects probably unequalled by anything before attempted in the world. It was nothing less than the running of a fast express train across the continent from New York to San Francisco, a distance of 3,344 miles, in 84 hours. It was run partly by Jarrett and Palmer's Express Company, partly by the *New York Herald*, and carried a company of actors, together with some few other passengers. The splendid feat was safely accomplished without break or accident of any kind, and some twenty minutes inside of the time guaranteed. The running time, allowing for difference of longitude, was 80 hours 40 minutes; by apparent time it was three hours less. Of course, no stops were made, except at long intervals, and then only to change locomotives. The route was by Philadelphia, Pittsburg, Chicago, Omaha, and Cheyenne. To the latter place, near the Rocky Mountains, 1,932 miles from New York, the time was just 40 hours. Such terrific travelling is not likely to become common, but the success of the experiment shows to what perfection the American railway system has arrived.

—*Bombay Gazette:* "The *Civil and Military Gazette* writes as follows in praise of 'a modern Father Matthew:'—'The Reverend G. Gregson, who may well be styled the apostle of temperance and the worthy successor of the immortal Father Matthew, has promoted the cause of temperance in the ranks in the face of very many difficulties and discouragements with indomitable courage, unwearied zeal and infinite benevolence of heart. Conceiving, not erroneously it may be conceded, that the great majority of military offences in the ranks are born of intemperance, Mr. Gregson has set himself to work in earnest, labouring long and ardently to stamp out the pest and, as it would appear, with results wholly

beyond expectation. Thoroughly understanding those with whom he has to do—usually half the battle—our teetotal reformer, without perhaps preferring any claim to the possession of fervid eloquence, with singular singlemindedness and an order of rhetoric that reaches the hearts of his hearers, has for some years followed up his object with rare patience, energy, and tact, and *a suviter in modo* which perhaps—seeing that the British warrior is far more easily led than driven—has contributed in no small degree to the conversion of the host who have come over and enrolled themselves disciples of this reverend reformer's doctrine of teetotalism.'"

—The severity of the famine in China may be judged from the reports from different quarters in the neighbourhood of Foochow, which, the *N. China Herald* tells us, show that there were about 5,000 dead bodies found afloat near the Large and Small Bridges, and the Pagoda Anchorage; many drifted down from up-country. The sufferings up-country must have been very severe, as of the 5,000 bodies, there are only 200 estimated as belonging to the city.

—*Times of India:* "The P. and O. Co.'s steamship Kashgar, which sailed yesterday for China &c., carried 111 boxes of silver bars and coins of the value of Rs. 2,84,800, to Hongkong and Singapore, despatched by the undermentioned owners:—100 boxes, value Rs. 2,50,000, by the Comptoir d' Escompte de Paris; 1 box silver coins, value Rs. 2,300, Hajee Essac Ellias; 1 box silver coins, value Rs. 2,000, by Jewanjee Nowrojee; 5 boxes silver coins, value Rs. 22,500, Lulloobhoy Mookhund; and 4 boxes silver coins, value Rs. 8,000, by Canjee Dwarkadas.

—We hear that heavy rain has fallen in the Jubbulpore and Nurbuda divisions of the Central Provinces. Along the line of rail from Hurda towards Jubbulpore, the country is under water, the Towah and other hill rivers being full. Cholera is prevalent about Chindwara station.

—The grant of money sanctioned by the Secretary of State for India for Simla, has not yet been paid over to the municipal authorities, nor is it likely to be so, if rumours which have reached us be true. We hear that the Financial Department has no money to give to our local magnates, and hence things must remain as they are for the present.

—Our Daily Bread. There is likely to be added to our other miseries, an increase in the price of the first necessary of life, consequent upon the opposition shown by the bhundarees to the fiat of the Government through its collector, that the fee is to be doubled for drawing toddy from the trees. Toddy is largely used as a ferment, and since the 1st instant none has been drawn within the Bombay district. The bakers are, therefore, in great straits; some of them have to get their supplies from Bandora &c., at an increase of forty per cent. in price. If this state of matters continues, there will be nothing for it but a dear loaf.

—Retrenchment of Expenditure. The *Guzerat Mitra* approves of Lord Lytton's edict ordering retrenchment of expenditure in the Public Works Department. In so doing, His Lordship has, says the writer, tranquillised the public mind, which, under existing circumstances, was hourly apprehensive of a new tax being added to the public burdens. But the Viceroy's attention might with equal advantage be directed to various other departments in which economy is urgently needed. Among other matters, we may point out that as India is burdened with the maintenance of a costly civil service, and that shiploads of civilians are perpetually being imported, why not diminish their number as well. Why maintain a service at twice the amount of its legitimate cost, when qualified natives are at hand? Is it the English love of race or distrust of the native that is at the bottom of this reluctance?

—Rev. J. F. Jones, one of the missionaries in Ceylon, whose license has been withdrawn, in a letter addressed to the church wardens, Christ Church, Galle Face, says:

"What then has been our fault? What ground is there for the statements in his Lordship's letter? Simply, we have been obliged to decline to admit the Bishop's claims to authority, not over us, but over third parties, the lay agents of the society.

The C. M. S. employs a large number of catechists, who, being unordained and not receiving any licence from the Bishop, are not bound to him by any promise of obedience; over them the Bishop has no legal power, and he himself admits that should any of them decline obedience to him, he would be unable to compel it. These men stand much in the position of Scripture-readers in England, who, in many dioceses, fulfil their duties under the sole direction of the clergymen, by whom they are engaged and paid, and in entire independence of the bishop. For sixty years such agents have worked under the C. M. S., and no serious attempt has ever hitherto been made to render them directly responsible to the bishop, or to place them directly under his control. Our present Bishop, however, is not satisfied with this state of things; he asserts his authority over the catechists as men engaged in the work of the Church, and insists that as spiritual persons they are as much subject to him as they would be even were they ordained. This claim we cannot allow. We have represented to his Lorship that we have no authority to do so without reference to the Society, whose agents the catechists are; and the arbitrary exercise of power which has deprived us of our licences is in itself more than sufficient proof of the necessity of maintaining the independence of our lay helpers which we have thus asserted. His Lordship makes a second demand which we have found ourselves unable to yield. He claims power to determine where congregations should assemble for worship, and denounced as tending to schism, the removal from the church at Badulla, to a schoolroom belonging to the mission, of a Tamil congregation connected with the Cooly Mission. The supervision of our congregation by the Bishop has always been welcomed, and his authority over them in spiritual things most fully admitted; but what the Bishop now asks involves principles which cannot be recognised: were they admitted, there would be nothing to prevent his Lordship, should he see fit to do so, from directing this congregation to leave the church in which we now assemble, and transfer themselves to the consecrated church in the fort. This demand is modified in the written paper which is quoted in the letter, but what I have above stated, correctly gives the Bishop's views as verbally expressed to the Conference. It is because we cannot admit these claims and principles, and not on account of any breach of ecclesiastical discipline or overt act, that the Bishop has seen fit to adopt that course of extreme severity—never, I venture to say, exercised under similar circumstances and in a similar manner since the establishment of the Christian Church—which deprives us of our position as clergymen of the diocese, and you with many others of our services as the ministers of Christ."

Wednesday, August 9.

—*Friend of India:* "Reuter telegraphed to us the other day that negotiations are proceeding between the American Minister in London and Lord Derby for a new extradition treaty. This shews, we may hope, that a basis of negotiation has been agreed upon, and that should points of difference arise, both parties will tone them down by concessions. That some irritation is felt at Washington at the action taken by Lord Derby in the Winslow case, is inevitable. We disapprove of the attitude of our own Government in the case, and the willingness of President Grant to open negotiations for a new treaty was hardly to have been looked for. But the truth is, America is already setting the world an example in the conduct of her foreign office, that will have a powerful influence upon Europe. Where formerly the slave-holding gentlemen of the Carolinas addressed all other nations with a bowie knife in their hand, the plain Quakers of the North are courtesy and justice itself.

"What the United States desire, but what apparently the Act of 1870, as it stands, will not permit, is, that if we conclude a new extradition treaty with America, we should not only include all the offences for which the newer Act provides—especially making and issuing false money, larceny, obtaining property by false pretences, criminal frauds by trustees and directors of public companies, abduction, child-stealing, and so on (one of which are included in our old treaty with the United States)—but that we should give power to the United States Government to try criminals surrendered, after surrender, not only for the offences with which they should have been charged in England, but also for any others included in the list of those for which extradition is permitted; *no political or semi-political offences* being of course included in the number."

It is very likely, we are told, that this will be conceded to America.

—*Bombay Gazette:* "The following anecdote of Bishop Coplestone is published in the *Ceylon Examiner* of July 31st:—'We learn that His Lordship Bishop Coplestone's carriage ran over an unfortunate woman this afternoon at Kayman's Gate. His Lordship alighted as soon as he learnt of the accident, and with the utmost consideration for the sufferer, conveyed her in his own carriage to the hospital in the pettah and saw her wounds dressed. The injury sustained, we hear, is very slight, not extending further than a slight wound on the wrist.'"

—In accordance with the proposals made in the financial despatch of the Secretary of State, which have been accepted by Her Majesty's Government, the Right Hon'ble the Governor-General in Council has sanctioned the following increase in the allowances now granted to the Roman Catholic priests ministering to the troops in India:—"All such priests, of whom there are at present 42 in the Bengal Presidency, 18 in Madras and 16 in Bombay, will receive a minimum allowance of Rs. 200 a month. Within a limit of 13 priests in the Bengal Presidency, 6 in Madras and 5 in Bombay, any such priest who has ministered to the troops continuously for seven years, will receive an allowance of Rs. 250 a month. Within a limit of 11 priests in the Bengal Presidency, 5 in Madras and 4 in Bombay, any such priest who has ministered to the troops continuously for fifteen years, will receive an allowance of Rs. 300 a month. The Archbishop and Vicar Apostolic of Western Bengal, and the bishops and vicars apostolic of Madras and Bombay, will be requested to furnish the controllers of military accounts in their respective presidencies with a return of the Roman Catholic priests who may, within the above limits, be entitled to receive the higher allowances of Rs. 250 and Rs. 300 a month now sanctioned, and to keep those officers informed from time to time of the changes that may be necessary in this list. These lists should be supported by a record of the continuous services of the priests for whom the increased allowances are claimed. The horse allowance of Rs. 30 a month, now specially granted at some stations, will be given to all Roman Catholic priests attached to the army. The allowances sanctioned in this resolution will have effect from the 1st July 1876."

—*Times of India:* "A curious phenomenon is to be observed this year in connection with the opium crop. The harvest has been remarkably abundant. The drug has come into the Government godowns in such quatities, that beyond the amount required for the sales of this year, there will be a reserve stock of thirty-five thousand chests in hand. Of course this is a gratifying circumstance in one way, because the Government is possessed of so much more property than it would have had otherwise. Furthermore, Government is always anxious to steady the opium revenue, to render its receipts under this head independent of short crops and bad years. Nothing can have a more steadying effect than a large reserve. But there is a scaring side to the prettiest picture. The thirty-five thousand chests which are passed to the reserve fund, have to be paid for to the cultivator. Hard up as the Government is, it finds itself under the necessity of spending a considerable sum, now of all periods in the world's history, to improve its position in the future at the expense of the present. The outturn of the opium revenue this year, therefore, will be about half-a-million sterling less than it would have been if the crop had not been so unusually abundant."

—A religious contemporary chronicles the rather remarkable fact of a spiritual revival amoug the deaf and dumb in Brussels. It originated with a deaf and dumb artist whose conversion from Roman Catholicism was brought about by a copy of the Bible presented to him by an English lady. This gentleman, an artist, thereupon began to reason with his fellow sufferers, and the result was a religious awakening that seems to have spread among the class in Belgium and Holland, and penetrated into France and Prussia. A deaf and dumb evangelist, M. Bruinsma, is said to be "a powerful preacher." To see him gesticulating a thrilling discourse to a deaf and dumb audience must be a sight worth seeing!

—*Madras Standard.:* "The Church Mission Society, we observe, are going to send out some of their old and tried missionaries to India in a short time. Of those posted to Southern India, are the Rev. Ralph Henry Maddox, vicar of Shelley; the Rev. Nigel Honiss, the Rev. J. Bilderbeck, and the Rev. J. D. Thomas. Mr. Maddox was, for many years, employed in the mission field in Travancore, and returned to Europe about ten years ago. Mr. Honiss went away for the benefit of his health from Travancore about two years back. Mr. Bilderbeck is well known in Madras. For many years he had charge of the Tamil church of the Church Mission Society. A son of the respected gentleman is in the Educational Department, and will, with Mr. Metcalfe, conduct the newly-proposed provincial college at Rajamundry."

Thursday, August 10.

—*Overland Mail,* July 21: The Rev. Dr. Parker will complete his seven years' ministry in the city of London on July 30, and the Right Hon. the Lord Mayor has invited the sheriffs &c., to accompany him to morning service in the City Temple, Holborn Viaduct, that day.

—On July 15, Mr. Thomas Hazlehurst, who from his unbounded munificence earned the title of prince of methodism, died at his residence, Beaconfield

Villa, Runcorn, in the sixty-first year of his age, after a lingering and painful illness. It is computed that the deceased had given about 50,000*l.* in chapel building to Wesleyan Methodism, and has laid the foundation-stone of about a hundred chapels in Great Britain and on the Continent. The latter part of his life was employed in writing and printing sermons, and it is estimated that he has given away over a million copies.

—The company appointed for the revision of the authorised version of the Old Testament, completed their thirty-ninth session last week. The following members were present during the session:—Dr. Chance, Professor Chenery, Dr. Douglas, Mr. Driver, Mr. Elliott, Mr. Geden, Dr. Ginsburg, Dr. Goteh, Archdeacon Harrison, Dr. Kay, Professor Leathes, Mr. Lumby, Canon Perowne, Professor R. Smith, and Mr. Aldis Wright (secretary). Communications were received from the Bishop of Llandaff, Dr. Alexander, and Dr. Field, who were unable to attend. The revision of Ezekiel was continued as far as chap. xxiii. 17.

—The bishopric of Calcutta has been offered to the Rev. Alfred Blomfield, and has been declined by him. It was said to have been previously offered to Drs. Farrar and Moorhouse without better result.

—*Bombay Gazette*: "It is stated in an English paper, that the proposed new Indian bishopric, the seat of which will be at Lahore, will probably be confered upon the Rev. Francis Baring M.A., who has been for some time past labouring as a missionary in the Punjab, and is now in England. He is a son of the Bishop of Durham."

—The total number of Mahomedans in British territory in India, according to the great census of 1871-72, was 40,882,537, and it is considered by those best qualified to judge, that even this represented an under-estimate. In all probability, therefore, taking into account the Mahomedans in native states, there are not fewer than 50,000,000 Mahomedans over whom we exercise more or less direct control in India. They are divided, as elsewhere, into Shias and Sunnees, but the proportion of the two sects is not given. The distribution is as follows:—Bengal, 19,553,831; Punjab, 9,337,685; North-west Provinces, 4,189,348; Bombay, 2,870,450; Madras, 1,857,857; Oude, 1,197-704; Assam, 1,104,601; Central Provinces, 233,247; Mysore, 208,991; Berar, 154,951; British Burma, 99-846; Ajmere, 92,722; Coorg, 11,304: total, 40,882,537.

—Reuter's agent in Bombay thought the reading of Bishop Mylne's letter in the churches of Bombay on Sunday evening last, a matter of some importance, for he sent a summary of the letter by telegram that night to the papers in Calcutta, Madras and some other places. The *Madras Mail* of Monday makes the following remarks on the letter:—"A treaty of alliance, offensive and defensive, has been signed by Bishop Mylne of Bombay and Bishop Coplestone of Colombo; and the former caused a letter of his, referring to the fact, to be read in the Bombay churches yesterday evening. Lord Salisbury, who is credited with the selection of the two young prelates aforesaid, will shortly be enabled to appoint similar men as bishops of Calcutta, of the Punjab and of Rangoon. Two, not to speak of five, Mylnes or Coplestones, may do woeful injury to Christianity in the East. It is some consolation to know," adds our contemporary, "that Bishop Gell has not the remotest idea of retiring, so long as his health keeps good, or of exchanging Madras for Calcutta."

—*Times of India*: "From the files of the *Ceylon Observer*, just received, we see that indignation meetings had been held in many places in the island, protesting strongly against the conduct of the Bishop in suspending the missionaries, and several proposals for disestablishment were carried. The native catechists and converts all stand firm to the missionaries."

—"It is reported from Calcutta that recent rates of exchange have certainly had the effect of checking the import of wines and spirits into India. The impoverished Anglo-Indian has to restrain his thirst. Perhaps few people are actually conscious of having denied themselves any particular peg or pint of claret, though remembering that the rupee was at one and seven pence, and yet on a large scale that must have been done. The way in which a whole community shows itself amenable to influences no one individual seems to recognise practically, is one of the most interesting phenomena with which political economy is concerned."

"It is an ill wind that blows nobody good."

—*Indian Statesman*: "The Pope, according to the *Osservatore Romano*, is against the Servians. That journal denounces the Greek Church, controlled by Muscovite Cæsarism, as more disastrous than Islam to Catholic civilisation. Turkish excesses in Bulgaria are nothing, it says, to Russian barbarities in Poland. The *Osservatore* urges the Catholic powers to back England in opposing Russia."

—There has been an apalling disaster in Stoke's Bay; one of the boilers of the Thunderer—on a trial trip—bursting, and killing nearly forty men. The Queen has sent several telegrams, inquiring as to the condition of the sufferers.

—A Centennial Message. The President of the United States sent the following message from Washington, on June 6, to the editor of the *Sunday-School Times*, Philadelphia, for insertion in the centennial number of that paper:—"Your favour of yesterday, asking a message from me to the children and youth of the United States, to accompany your centennial number, is this moment received. My advice to Sunday schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future. 'Righteousness exalteth a nation: but sin is a reproach to any people.'—Yours respectfully, U. S. GRANT."

FRIDAY, AUGUST 11.

—*Bombay Gazette:* "The ship Monarch, 1,364 tons, commanded by Captain Banner, sailed from Rangoon on the 18th April last for this port. Considerable anxiety has been caused by her non-arrival, and we fear there is but too good reason to conclude that she has foundered. The ship was loaded in Rangoon by the Bombay and Burmah Trading Corporation and the representatives of the company here and Messrs. Wallace and Co. Yesterday they received a letter from Hurnee, stating that several logs of timber had been washed ashore, and the marks upon them correspond with those shipped in the Monarch. No news has yet been received regarding the captain and crew, but as the ship's voyage lay in a well-known track, the hope is, that the crew may have been rescued by some passing vessel. Messrs. Wallace and Co. instantly communicated the contents of the letter to the Master Attendant.

—A very disastrous flood (so great has not been known for fifty years) occurred on the night of Tuesday, the lst of August, at Mangalore. The rain descended so heavily that the river suddenly overflowed, washing down the ricketty houses of the inhabitants, who had to make rapid flight. No life was, however, lost. More than 350 houses are said to have been destroyed and godowns containing quantities of dried fish. The loss is estimated at Rs. 50,000, and Government have lost salt valued at Rs. 20,000.

—We learn from the *Cochin Argus* that Bishop Meurin is not likely to return to Bombay at present. The Syro-Roman Catholic dispute is apparently not yet settled. Dr. Meurin, the Cochin paper says, is just commencing his tour to the northern churches, after which the central churches will have to be visited. Evidently the opposition to the Bishop's authority is tough and stubbornly carried on.

—*Indian Statesman:* "Further letters from General Stone and Colonel Gordon have been received in England, which give additional and interesting details of Signor Gessi's exploration of Albert Nyanza. Like Lake Nyassa, this great fresh-water sea appears to be subject to violent storms, which render its navigation perilous in certain seasons. The southern portion is very shallow, and encumbered with aquatic vegetation. Colonel Gordon indeed thinks that it is connected on the south with other similar lakes lying between it and Tanganyika, and that Stanley is now threading his way amidst this group of lakes.

—The existence of a complete and formidable Mahomedan organisation in China, has recently been discovered by the Chinese authorities in one of the principal provincial capitals, ramifications of which extend throughout the length and breadth of the country. The investigations of which this is the result, have also established the fact that the Chinese Mahomedans look to the Ameer of Kashgar as their natural lord; and that communications between Yakub Beg and his co-religionists in China are not only continual, but systematic. The number of Moslems in the eighteen provinces is estimated by some officials at twenty to twenty-five millions!

—The Reverend W. Maule, LL.B., Chaplain of St. Thomas's Cathedral, has been granted privilege leave for three months, from the 11th instant.

—The total number of deaths in the island of Bombay, during the week ending 8th August (inclusive of 22 children still-born), amounted to 409, being 19 more than in the previous week and 41 less than the total for the mean of the corresponding weeks in the last year, and 74 more than that for the last five years. The total of reported births during the week amounted to 326.

—Rain for the past fortnight very slight in Bombay.

Selections.

HINTS TO YOUNG CHRISTIANS.

DON'T be afraid to "show your colours." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty, that Christ desires of you. The timid, vacillating course is the hardest and most barren. The brave, outspoken, faithful life, is the happiest and most effective.

There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you; act immediately on these. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time.

Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Do not neglect the prayer-meeting or the Sunday-school. Stir up your Sunday-school teacher and get your doubts explained. Go to your pastor with your questions, and find out the best he knows on the things that perplex you. Keep your heart warm by doing good.

Make your life beautiful in the sight of man, and show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, in shop, in field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kind, the noblest of any person there.

Follow Christ. Seek to reproduce His traits in your life. Do always as you would believe He would do if He were in your place; so you will have a growing, joyful, successful Christian career. —*Word and Work.*

A CONVERSION IN PALAMCOTTAH.

THE following interesting narrative from the pen of Dr. Sargent should have been inserted sooner in the Record. We are thankful, however, to be able now to add that both the husband and wife have been baptized, and are maintaining a consistent Christian profession, although the former has been obliged to give up his post as schoolmaster, and is engaged in trade at a place twenty miles south of Palamcottah.

PALAMCOTTAH, 21*st February* 1876.

If you have read my last report of this district, you will remember that I spoke hopefully of several young men among the higher classes. Special reference was made to one with whom Mr. Lewis came in contact, a master in the Hindu High School. Well, yesterday, after the morning service, our old minister came into the vestry to say that this man with his wife had just attended service, and wished to see me in the course of the day in reference to their joining the Christian Church; one o'clock was fixed on, and they came accordingly to my house, accompanied by the munshi and his wife, who, in fact, are related to them by marriage, and have now received them into their house. My wife took the woman to her room, while I had the men in my study. The new comer observed that Christianity was a subject that had long occupied his mind, that several months ago he began to attend the English church, and subsequently our Tamil church also, but that to-day was the first time in his life that his wife had entered a Christian place of worship. I asked him what reason he had for changing the religion in which he was born. He replied, speaking English very fluently, "The chief reason I have is because I have learnt from the Bible the great fact that I *need* a Saviour, and that *Jesus Christ* is an *Almighty Saviour*. In heathen books I have nothing set before me, by the history of gods whom it would be a shame to follow; but in the Bible I see the example of the true Saviour, who was holy in all his deeds and in all his words. My desire is not only to know something about Jesus Christ, but to follow Him as my Saviour, and keep his example constantly in view." I asked if he could not think it enough to entertain these opinions and remain outwardly as he was? He replied that that was what some of his Hindu friends tried to persuade him he might do, but he added "When the truths of the Bible came to my heart, I would not rest without confessing Christ openly." When I heard the man speak of the truth of the Bible *coming to his heart*, and saw the evident earnestness of his mind, I felt that I was dealing with one who thoroughly knew what he was about, and who meant what he said. It would be impossible to record all that was said on the business, but he concluded with the remark that his wife was of the same mind as himself, and they both earnestly desired baptism. I promised to

fix on an early day for seeing them again in reference to this important and holy rite; in the meanwhile I desired him fairly to consider the trials that lie in his way, the temptations by which he may be assailed, and the sacrifices to which he may be called. I then saw the wife and their little son, a fine boy about three years old. I remarked what a day of new thoughts and feelings this must be to her, as it was the first time she had ever been in a Christian place of worship; what she had seen and what she had heard must have been to her like visiting a new world. She concurred in the remark, but the munshi added that she knew how to read very well, and so perhaps was better acquainted with the principles of Christianity than the generality of women who become converts, that Mr. Lewis had been frequently to her house, and not only instructed her in fancy needle-work, but in the knowledge of our holy religion.—*Madras Ch. M. Record.*

A SLAVE—A SENATOR.

LETTER FROM WASHINGTON IN THE "ADVANCE."

JOHN R. LYNCH, of Missisippi, by far the most prominent of the colored members, is too unobtrusive to at once arrest the eye of the stranger. He is twenty-nine years of age; not tall; has a graceful, rather slight, figure; a light, warm complexion; a broad forehead, and narrow, thoughtful face, which lights up with smiles and animation when speaking. He was born in Louisiana a slave; had no education in childhood; and the purchasers of his mother carried her with her children to Natchez. There, when the Union troops took possession, Lynch, then a youth of seventeen, was favored by attending, for a few months, an evening school, under the care of Mr. Charles M. Bingham and wife, mission teachers from New York. To the lady in particular is Lynch indebted for kindly interest and encouragement. Afterward, by the aid of some elderly persons, he studied on till he could spell out passages in the Bible, and finally became able to read newspaper dispatches. Subsequently, being set free by the results of the rebellion, and favored with the leisure afforded by his occupation as a photographer, he continued to pursue a course of self-culture for five years, till he acquired a good English education. Being appointed by Gov. Ames Justice of the Peace, he began to develope a surprising executive ability, and he was elected to the State Legislature. Here, instead of adopting the style of his associates, he appeared clad in home-spun, depending less on factitious circumstances for approval and recognition, than on fidelity to his constituents.

He was re-elected, and during the second term served as Speaker of the House. In this difficult position—the more delicate from the presence of the two races—his unceasing vigilance, entire fairness, quick discernment and prompt and vigorous action, joined with a firm, gentle, conciliatory bearing and manly independence, created a quiet, peaceful order, and constrained even his opponents to unite with his friends in according to him generous praise. In 1871 he was nominated as delegate to the Presidential Convention at Philadelphia, being on the committee on resolutions.

He was elected to the forty-third Congress, and re-elected to the present Congress. It is doubtful if any man, less known and esteemed, even a white man of like principles, could have won the day. He is eminently a man for the times. Representing a race yet new to the arts of the demagogue, he confronts the bitter, uncompromising, ancient lords, adepts in state-craft, and bound together by social ostracism. His part, therefore, demands great patience and wisdom. Yet his manly, conciliatory deportment disarms personal ill-will. Ever assiduous in the duties of his position, he seeks information on every bill that he does not understand. Still while not disdaining instruction, he would scorn to avail himself of the wording of another, and while independent in the exercise of his judgment, is equally ready to give a fair hearing. As a speaker, he is one of the ablest in the House, having a good voice, ease and dignity, a pleasant manner, a terse, forcible style, and that magnetic power which commands a hearing even here, where a speaker of fair abilities often seems unnoticed save by a few listeners. As compared with Senator Bruce, he is more of a student; and with Fred. Douglas, he is more of a statesman, while he has less emotion as a speaker. Intellectually, he is the peer of any man on the floor. A peace-maker, not a time-server, his moral force is recognized as his most remarkable characteristic. Mr. Lynch is a bachelor, and has purchased a plantation near Natchez, to which he will retire on leaving Congress.

He was happily blessed with a pious mother; and through the inevitable tendency and petty vice inherent in slavery, and the still more irresistable temptations attending political life, he has ever maintained a spotless reputation for truthfulness, purity, honor and integrity, keeping himself free from ways that would tarnish the name of a Christian or statesman. Unlike most of his white brethren, he neither uses tobacco nor touches the intoxicating cup to his lips. He is an Episcopalian, but while here, worships with his brethren in the Fifteenth Street Presbyterian Church.

DUTY AT HOME.

THE first expressed wish of the restored demoniac was to accompany the Savior in his peregrinations. What motive impelled him, we can not tell. Possibly, a belief that he would be safer if thus engaged; possibly a desire to do what he could, in a public way, to promote the cause of Christ. "Howbeit, Jesus suffered him not." There was quite another, and in no sense an inferior, work for him. "Go to thine own house and tell what great things the Lord hath done for thee," was the command. He was probably a man of family. He had a home, and the first work of his new life was to be done at home. For the moment this may have appeared to be a small work, too insignificant to command his whole time, yet it was the work given him. There may be instances in which men are called of other duties more or less to the sacrifice of the duties of home. There are times when soldiers must go to the field, and leave wife and children to do the best they can. Peter was called to leave his family and follow Christ personally. Sometimes ministers are called to become almost strangers in their own household; but these cases are rare, and even such professional engagements do not release one from the obligation to make home happy, while at home; to tell by more than mere words, what great things the Lord hath done for us.

Only among Christians is home known; how derelict, then, is that Christian who does not make home all it should be! "To thine own house." Wife and children, parents and brothers and sisters, have claims upon us that cannot be performed by others, and which no man can neglect and be guiltless. Yet, in too many instances, their claims are the very last looked after, if looked after at all. A preacher may be eloquent as Apollos, and draw crowds to his congregations; he may speak of the higher life, and recommend it, yet if patience and gentleness and love do not reign at home, he does not tell to his household that the Lord has done any very great thing for him. Telling what great things the Lord has done for us in love-feasts and class-meetings, is the least important duty. Go home, go to thine own house and tell it. The mother who scolds and frets all the while, or any considerab'e while, does not tell her children that the Lord's work has been valuable. The wife whose peevishness and fretfulness, even if the head does ache and the furniture grows o'd, makes home repulsive to her husband, does not speak well of the Lord's work upon her heart, even though she talks well in meetings. The work of crusading is well; to sew for the destitute is commendable; to keep up the "social" is praiseworthy: but if any of these good things are done by the neglect of home, it is done at too great a cost. Home first! Go to thine own house!

We have not a word to say against lodges or societies, but that man pays very dear for the social enjoyment, or even the business of such meetings, who is away from home every night in the week, or most of the nights of the week, to attend them and other similar meetings. Not even the duty of attending religious meetings, can excuse any father from a neglect of home instruction and home examples.

We do not indicate the methods of making home happy, and of commending our religion to our children. The different circumstances of every family must modify home life, but no father or mother can justify a neglect of home by pressing duties elsewhere. Go home! Look well to home.—*W. C. Advocate.*

ONLY AN INCH AN HOUR.

IT is said that an immense rock, fifty by one hundred feet, is moving, at the rate of one inch per hour, from its resting-place on the top of Look-out Mountain, Tenn., and people have been warned not to travel over the road at the foot of the mountain. If it be true that a rock so large is in slow downward motion, the movement may possibly be arrested by some opportune obstructive force. But if this advance continues at the rate of only an inch an hour, it must ere long bring about the terrific downfall of the mighty mass.

The huge cube of rock obeys inevitable law in its downsliding. It has become detached from the living rock of the mountain, and, as the law of adhesion was broken, the law of gravitation had power to pull down the severed mass slowly but surely. And when once a certain point is passed, or a certain degree of momentum reached, the fall will be swift, astounding, and destrucive to all life in its path. It will not be a gentle gliding, but a plunging, plowing precipitation—a stony avalanche that will make the rocks tremble.

Perhaps a lesson may be drawn from this for Christian citizens to consider, and Christian Churchmen to ponder. There are masses of men in our land who are, as it were, detached masses. They are not closely assimilated to, nor firmly united with, our free institutions, nor wedded to honesty, purity, self-control, and self-denial. They are ignorant, intemperate, venal, selfish, caring little for the large-hearted plans of true self-government or self-improvement. Some are crafty organizers, others are the tools of these cunning, greedy plotters and secret workers. Unless there are the restraints of a more healthy and higher-toned public opinion, and the bars of wise laws patiently and promptly enforced, and unless there is a pervading influence of vital, practical Christianity to fuse and reunite them to God's holy mountain of law and love, there will be trouble ahead for us. Rum, Rome, political intrigues, and self-seeking, unscrupulous covetousness, the devouring passion for display, gluttony, and cankering impurity will slowly cause us to decline. The decline may be stealthy, almost imperceptible now, but if not arrested, the fall will come swift and sure in due time.

The time to arrest the threatening trouble is while it moves only an inch an hour. The Churches must be less proud, exclusive, and worldly. Each professing Christian must adjust his life and business more fully in accord with Christ's commandments. If we, as a Christian nation, become loosed from the living rock of Christ's truth and purity and equity and righteousness, the inevitable law of spiritual declension and accelerating degradation will, surely bring the slow moving calamities and swift retributions upon us in due season. The inert, stony-hearted, dangerous masses must be arrested, changed, and established anew, by being individually brought in contact with the power of Christ's mighty Gospel, and thus united to the living Rock that can never be moved. Only thus can there be true peace and safety.—*W. C. Advocate.*

TELEGRAPHIC NEWS.

Allahabad, 4th August: The Government of India is likely to leave Simla earlier than usual. The Viceroy will probably visit Cashmere in the middle of October, then Sind and the Punjab.

London, 4th: The Servians are stubbornly contesting the advance of the Turkish army from Nissa.—According to Servian official despatches, the Turkish troops have occupied and devastated several villages.—General Moukhtar Pasha has left the garrison of Bilek and retired to Trebenje, awaiting for reinforcements.—The Montenegrins have invested Bilek and occupied the road between Trebigne and Mostar.

St. Petersburg, 4th: General Ignatieff, the Russian Ambassador at Constantinople, who is now absent on furlough, will not return to the post, as he objects to it.

London, 5th: In the House of Lords last evening a motion of Earl Granville was agreed to, asking for the production of Lord Northbrook's despatches to the Home Government, dated 24th December 1874, together with the dissents of the members of the India Council from Lord Salisbury's despatch of the 31st May 1876, regarding the relations between the Home and Indian Governments. Lord Northbrook declared that there had been no serious divergence between himself and the Home Government relative to the Indian Tariff Act. The Marquis of Salisbury said it was impossible to recognise in the Indian Government the slightest claim to independence, and, while, however, it was necessary to maintain the supremacy of the Home Government, he would leave details and the initiative to the Indian Government, and the Home Government should judge whether questions of principle were involved or only details.—There has been continuous severe fighting between the Turks and the Servians at the junction of the roads leading to Gorguschevatz.—Mr. James Sewell White has been gazetted Judge of the High Court, Calcutta, in succession to the Hon'ble J. B. Phear, who has resigned.

London, 7th: In the House of Commons yesterday, replying to criticisms of Sir George Campbell, Mr. Cave vindicated the results of the Egyptian mission. His investigations into the state of the finances of Egypt lead him to believe that it would be possible for His Highness the Khedive to meet his liabilities. Mr. Cave, in the course of his speech, took a favourable view of the future of Egypt. —After severe opposition, the Education Bill, materially modifying the Education Act of 1870, was read a third time —119 votes against 46.—After heavy fighting, the Turkish troops have occupied Gorguschevatz; the Servians have

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

retreated to a opposition between Gorguschevatz and Bonga. The Montenegrins are beseiging General Moukhtar Pasha's position at Trebenje.—According to the latest advices from Cape Coast Castle, Commodore Sir W. Hewett has raised the blockade of the Dahomey Coast, which had been ordered by the Home Government to commence on 1st July in consequence of the refusal of the King of Dahomey to pay a fine of 500 puncheons of palm oil, imposed upon him at Whydah by Commodore Hewett.

8th: Several Liberal members have denounced the recent atrocities committed upon Christians by Turks in Bulgaria. In the House of Commons last evening, the Hon'ble Mr. Bourke read a letter from Mr. W. Baring, Secretary to the Legation at Constantinople, confirming the reports of the atrocities in Bulgaria, and estimating that no less than 12,000 persons had perished. The subject is occupying the serious attention of Government.—ART.—The Bombay mails of the 14th ult., via Brindisi, were delivered in London yesterday.

9th: The Turkish troops have occupied the fortress of Zaitchar, the Servians being in retreat. General Tchernaieff's quaters are now at Chupria.

Aden, 9th: The Peninsular and Oriental Company's s. s. Deccan, with the outward London mails of 28th ultimo, left here for Bombay to-day at 2 P.M.

Simla, 9th: Lady Lytton has been safely delivered of a son.

London, 10th: In bringing foward Indian Budget to-day Lord G. Hamilton announced that no deficit was anticipated. The additional loss on exchange he estimated at four hundred thousand pounds. The latest Government tenders are at 1s. 8¼d. No currency change is proposed.—The total value of the exports of British merchandize from the United Kingdom up the to commencement of the present month, show a decrease of 4¼ millions sterling, as compared with the same date last year.—Latest accounts from the seat of war state that the Turks, after capturing Gorguschevatz, burnt the place and several other adjacent villages. The Servians have occupied a position in the valley of the Great Morava. Their troops have been dislodged from the heights above Sienitza.

Coonoor, 10th: There is grave suspicion regarding the death of Private Adams of the 16th Lancers, who was picked up dead last week at the bottom of a precipice.

Bangalore, 10th: Colonel Moore, who was thrown out of his carriage on Tuesday, is injured more seriously than was expected.

Trevandrum, 10th: The Maharaja is rather seriously indisposed. The Resident has been urgently requested to return here immediately.—Heavy floods have occurred along the coast. There has been considerable destruction of property and much destitution prevails.

Lahore, 10th: One pier and four girders of the Sutlej bridge have been swept away by heavy floods. The railway telegraphic communication is interrupted in consequence. The Agent, the Traffic Manager, and the Consulting Engineer, have left by special train for Phillour.

Calcutta, 10th: A telegram, received here, states that Mr. Justice Glover died at Galle yesterday.

Simla, 10th: Incessant heavy rain has been falling here, causing great damage to roads and buildings.—The Viceroy is expected to return here on Friday.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*:

FOR SOUTHAMPTON.—Colonel Hayman, RA, Mrs W J B Bird, Reverend Mr Ward, Mrs Maule, Master Maule, Major and Mrs Cameron and infant, Mr F Cole, Mrs C R Blair, Mrs J H Newman, Mr and Mrs Melhuish and child, Mr and Mrs James and two infants, Mrs Brennen, Captain A Murray, Mr Townsend, Mrs B R Chambers, Miss Mennie, Lieut-Colonel Kelly, RA, Deputy Surgeon General Gailw y, Mr T Kerslake, Mr W Hind, Mr G Dennis, Mr A Snelgar, Mr D A Gomes, Mr J C Vaz, Mr J H Fialho, Lieutenant Forrest, Lieutenant and Mrs Forbes, Mr D Edwards and Mr R Whatley.

FOR BRINDISI.—Mr W Duthoit, Mr S K Douglas, Colonel Magniac, a gentleman, Mr Reginald, Mr R Giles, Mr Morrison and Captain Bowie.

FOR VENICE.—Lady Hogg, Mr J B Phear, Mr W F McDonell, Mrs Mennie and infant, and Mr A Gerdes.

FOR SUEZ.—Mahomed Jawoh.

FOR ADEN.—Lieutenant E Casson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Geelong*, August 9th;

FROM SOUTHAMPTON.—Mr W Searle, Mr G Carter, and Mr and Mrs J Rumicorn.

FROM BRINDISI.—Mr G G Arbuthnott, Mr J Kindersley, Mr W Ryan, Mr G Jefferes, and Capt Hay.

FROM SUEZ.—Mr J Robinson.

FROM ADEN.—Miss O'Grady, and eleven natives.

Domestic Occurrences.

BIRTHS.

BAKER—August 5th, at Byculla, the wife of E. Baker, Station Master, G. I. P. R, of a daughter.

NOBLE—August 7th, at Bombay, the wife of G. E. Noble, Esq., of a son.

MARRIAGE.

LAWRENCE—SHAW.—On the 4th August, at Bangalore, at the Episcopal Methodist Church, by the Rev. J. Shaw, assisted by the Rev. W. Newlon, Captain J. B. Lawrence, Bombay Staff Corps, to Martha, eldest daughter of E. F. Shaw, of Bangalore.

DEATHS.

MATHER—July 1st, at Richmond, Tasmania, after a lingering illness, Margaret Ann, the wife of J. Francis Mather, Hobart Town, and second daughter of Thomas Lidbetter, of Bombay, aged 23 years and 6 months.

ARIA—August 6th, Dhobie Talao, Merwanjee Hormusjee Aria, father of Jamsetjee Merwanjee, Coal Merchant, aged 76 years.

BAHADOORJEE—August 6th, at Dhobie Talao, Mr. Muncherjee Pestonjee Bahadoorjee.

STACEY—August 6th, at Malabar Hill, Philip Saunders, son of G. T. Stacey, aged 8 months.

"BOMBAY GUARDIAN."

Subscriptions received from 5th July 1876 up to 11th August 1876, at the new rate.

V. A. DeCunhas, 31st August 1876, As. 8; Pte. Geo. Carswell, 12th Novr. 1876, Rs. 1-14-6; Mrs. C. Williamson, 12th October 1876, Rs. 1; Wm. Barnes, 31st January 1876, instead of 30th Novr. 1876.

Advertisements.

BASEL MISSION BOOK & TRACT DEPOSITORY, MANGALORE.

DEPOT OF RELIGIOUS, EDUCATIONAL, AND GENERAL LITERATURE IN ENGLISH AND THE SOUTH-INDIAN VERNACULARS. TRACTS AND BOOKS PUBLISHED IN ENGLISH, CANARESE, MALAYALUM AND TULU.

ON SALE,

THE LIFE OF SAMUEL HEBICH,

(Late Missionary of the Basel Evangelical Mission in South-western India.)

By Two of his Fellow-labourers.

Translated from the German by Colonel J. G. Halliday.

Crown 8vo cloth.,

(With Hebich's Portrait in steel.) Rs. 2-13: Postage 7 As.

SAMUEL HEBICH was unquestionably a very remarkable man, and his Memoir is one of much more than ordinary interest. One of the merits of the authors of this volume is their singular candour; there is nothing of hero-worship, but a plain, unvarnished tale, in the course of which the faults of every one that comes before them, and especially of the subject of the Memoir, are laid bare and exposed. . . ; the defects of character, and eccentricities of nature to which we have referred, were (however) but as spots on the sun's disc, when compared with the grandeur and brightness of the long career of devotedness and fidelity to Christ, in his faithful, self-denying labours. Moreover, his career was one of eminent success, whether amongst the natives of India, or Europeans. For five and twenty years he remained at his post, organizing a new mission-field; carrying on steady missionary-work; gathering together a church in the wilderness; giving ample proof of his administrative ability, the singleness of his eye, and the devotedness of his heart to Christ.

Another source of interest connected with the following pages is this: We are introduced into a new mission-field, of which it is probable the majority of readers have never before heard, and we have a very graphic picture of its history for more than a quarter of a century, the trials and difficulties, the hopes and fears, the triumphs and failures with which its chequered career is marked.

(From the Preface by the Rev. G. T. Fox M.A., Vicar of St, Nicholas, Durham.)

Apply with remittance,

TO THE BASEL MISSION BOOK & TRACT DEPOSITORY, MANGALORE.

PAUL, THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 28 Tank Street, New Nagpada, Bombay.

BOMBAY TEMPERANCE LEAGUE.

PRESIDENT.

BRIGADIER GENERAL GELL.

VICE-PRESIDENTS.

Rev. G. Bowen.	Capt. E. H. Ensor.
„ J. Urquhart.	J. Morris, Esq.
„ Vishnu Bhasker.	A. Mackenzie, Esq.

MEMBERS OF COMMITTEE.

L. Firth, Esq.	W. E. Gordon, Esq.
Rev. J. Blackstock.	Rev. W. E. Robbins.
„ C. W. Park.	„ Shahu Daji.
E. Hutton, Esq.	Ruttonjee Merwanjee Mheta, Esq.

TREASURER.

W. Simpson, Esq.

SECRETARIES.

Rev. D. Mackichan, Girgaum.	A. McLaggan, Esq. 2 Parell Road, Byculla.

Pledge-cards can be obtained from the Secretaries and the Members of Committee.

The pledge is a voluntary one, the obligation to abstain beginning and ceasing with membership.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient Invaluable to all who suffer from Bilious and Liver Complaints, Indisgestion, Wind Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In boxes, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS" engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Sole Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona,

N B—The Trade supplied on most liberal terms.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master,—MR. JAMES M DONALD, Head Mistress,—MRS. MCDONALD, } with Assistants.

FORT SCHOOL—51, HORNBY ROW.

Head Master—MR. A. D. SMEATON, Head Mistress,—MRS. SMEATON } with Assistants.

Music Master,—MR. JOSEPH SCHMUCK.

D C. BOYD. D. MACPHERSON. } Honorary Secretaries.

BOARDERS (Boys and Girls.)

are received by Mr. and Mrs. Macdonald, and by Mr. and Mrs. Smeaton.

Bombay, 12th September 1874.

THE MARATHI NEW TESTAMENT, 12mo half sheep, published by the Bombay Auxiliary Bible Society in 1873, will, from this day, be sold at Two Annas per copy.

By order of the Committee.

T. CARSS,
D. C. BOYD,
Secretaries Bombay Auxiliary Bible Society.

Bombay, Bible Society's Depôt, 2nd August, 1876.

THE FIRST NUMBER OF VOL. IV NOW READY.

"ON GUARD."

EDITED BY

REV. J. GELSON GREGSON.

A Temperance Magazine containing temperance papesr and intelligence of the temperance work in India and England.

Published Monthly: 3 Rs. per annum.

Present circulation 1,000 COPIES per mensem.

Orders to be sent to the EDITOR, AGRA.

VICTORIA GIRLS' SCHOOL (POONA).

A High School and a comfortable Christian home for Girls of respectable classes in a most healthy locality, under the management of Mrs. Sorabjee and her three trained daughters. A sound and liberal education up to Matriculation Standard, with every other accomplishment. Charges moderate. Prospectus will be sent post free on application.

Religious instruction is imparted every morning.

Address, House No. 22, Staff Lines, Camp Poona.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance quarterly where more convenient.) Address Rev. Vishnu Basker, at the Anglo-Vernacular Press, 28, tank St., New Nagpada, Bombay. Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

When twelve copies are ordered by one party, and paid for in advance, there will be no charge for postage.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer*, at the ANGLO-VERNACULAR PRINTING PRESS, No. 28, Tank Street, New Nagpada Bombay.